لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

January 1964

ROR

EDITORS

M. G. AHMAD

. D. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the Renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and the revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers, not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his second Khalifa.

He particularly undertook a vast programme of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

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Printed at the Nusrat Art Press, Rabwah, and Published by M. Masud Ahmad B.A.,
for the Sadr Anjuman Ahmadiyya, Rabwah, West Pakistan.

The Review of Religions

A Monthly Magazine Devoted to the Cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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Annual subscriptions including Packing and Postage :

1.	Pakistan, India and Ceylon :	... Rs. 10
2.	England and other Sterling Areas	... £1.
3.	U.S.A. and other Dollar Areas :	... $3.00

Notes :—All Cheques and Drafts should be on any bank in Pakistan. But if these are on any foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U.K. should be sent in addition to the subscription as above.

CONTENTS

1. Editorials 1

2. The Death of Sheikh Mahmud Shaltout 3

3. Significance of Jehad 4
M. N. Ahmad M.A. (Oxon)

4, Liberalism in Islam 16
M. S. Rahman London Bar-at-Law

5. Mary, Mother of Jesus, in the East. 25
Sheikh Abdul Qadir

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THE REVIEW OF RELIGIONS

RABWAH, WEST PAKISTAN

Vol. LVIII JANUARY 1964 No. I

EDITORIAL

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The New Year comes in the wake of great change. A number of important personalities of the Jamaat passed away during 1963 to rest in eternal peace. The New Year looks like a new era. The weight of responsibility seems to be descending squarely on younger shoulders. Movements which derive inspiration from, and are sponsored by, God Himself, must learn to depend on God alone. Individuals howsoever great can never substitute God or His help and guidance. It is therefore our duty, as a divinely commissioned community to learn to depend upon God alone and to search our hearts and redefine and rediscover our means and ends. As long as we are faithful to the oath of allegiance we have taken to serve God and man, and work in a spirit of selfless sacrifice and devotion and retain our faith in Him, the future of the Ahmadiyya community and Islam and indeed of

the whole world is safe. With faith in God and trust in the ultimate triumph of our cause let us, therefore, redadicate ourselves to the cause of Islam and Ahmadiyyat and the establishment of heaven on earth. Let us, therefore, re-evalute ourselves and try to work as we have never worked and pray as we have never prayed before. Let us, also try to exhibit, through our actions, the essence and spirit of Islam so that we become the living examples of our great forbears. It should be also our duty to cultivate the kind of contact and communion with God which Islam promises, for, without this religion remains a lifeless and hollow claim. Practice and profession of religion must be followed by fruit, namely, the personal experience of God and communion with Him. May God grant us the opportunity and the heart to live up to our ideals ! Amen !

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The Death of Sheikh Al-Azhar

With the death of Sheikh Mahmud Al Shaltout, Rector of Al-Azhar University, a distinguished scholar and a jurist has been removed from our midst. He presided over the affairs of Al-Azhar for a long time with great distinction. He was an impartial research scholar and theologian. What is more he had the courage of his convictions. His verdict about the death of Jesus Christ supported and confirmed the revolutionary view of the Ahmadiyya community which believes that Jesus died a natural death and is no longer alive. The Promised Messiah (on him be peace) adduced a large number of proofs from the text of the Holy Quran in support of his claim. A storm of protests broke among the Muslims in general and the *Mullas* in particular. Since then much water has flowed under the bridge and the irrationality and inadequacy of the idea of a living Jesus have become much more explicit and the view of the Promised Messiah on whom be peace, has been accepted almost on all sides. Even so, in the rigid and die-hard atmosphere of Al-Azhar it required real courage and honesty of purpose to support a view which cut at the very root of non-Ahmadiyya stand about Jesus. On three different occasions the late Sheikh openly expressed and reaffirmed his views and went so far as to say that his view was, in fact, in confirmity with the view held by Ahmadi Muslims. We need many more scholars of such courage and intergrity who have the honesy to stand by what is true and right. We do hope that in the distinguished ranks of Al-Azhar, there will always be men of such calibre and learning.

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Significance of *Jehad*

M. N. Ahmad M.A. Oxon.

My intention in writing this article is not to present a thesis on *Jehad with the sword*. Much has been written and published on the subject. Generally the theme under discussion has been, "where and under what conditions *Jehad with the sword* is permitted and that Islam does not permit the use of sword for its propagation." I have adopted a different line. Instead of emphasizing when and where *Jehad* is permitted, I think, the emphasis should be laid on the meaning of the term *Jehad* itself, as also on the meaning of the propagation of Islam as contained in the Holy Quran. For the difficulty lies in understanding the connotation of the term propagation and spread of Islam. The fact of the matter is that sword or compulsion has nothing to do with religious propagation.

I would, therefore, try to show what *Jehad* literally means. From the literal point of view *Jehad* means to expend one's energy completely. In Islamic terminology *Jehad* means to concentrate all energies against the evil in us as also against Satan and against the forces arrayed against the freedom of religion. In Islam *Jehad* begins with the *self* and ends with Satanic forces. In our struggle against Satanic forces, situations do arise where the use of sword becomes imperative in order to establish complete religious freedom in the world. So that anyone who accepts Islam should do so out of his own free will, not because he has been forced to accept it, but because he has realized its truth fully. That is why I have discussed the problem of religious propagation in detail. I think that in conveying the message of Islam to the non-Muslims we should employ the arguments used by the Holy Quran and the standards set by it, and should exercise consideration, propriety and humility.

Literal Meaning of the term *Jehad*.

Jehad is a derivative of *Jahada* which means to struggle, to go all out and spare nothing in performing a task.

Thus Taj-ul-Arus says :

"According to Imam Raghib the essence of *Jehad* is to spare no effort, to expend every energy and to do a thing by straining oneself to the utmost limit. And it is of three kinds:

1. To fight against the visible enemy.
2. To consume all one's energies in combating the forces of evil in the world.
3. To strife to control and discipline one's own *self*.

All these three forms of *Jehad* are mentioned in the Quranic verse :

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و جاهدوا فی الله حق جهاده

"And fight in the path of Allah with all your might'."

According to *Lisanul Arab*, the *Jehad* means to exert to the utmost and to use one's powers to the fullest extent. Hence Jehad means to use one's powers to the fullest extent against one's enemy.

The Meaning of *Jehad* in Islamic Terminology :

Now the question is whether Islam has used the word *Jehad* in its literal meaning as explained above, or has used it in a particular sense. The answer is that Islam has brought about no change in the literal meaning of the word *Jehad*, but has confined its use to three things :

(a) To exercise control over one's *self*.

(b) To fight against Satanic forces and to establish the superiority of Islamic teachings by refuting Satanic ideologies.

(c) And in certain situations which cannot be helped, to unsheath the sword in defence of the cause of religious freedom.

Thus literally speaking, the Satan's fight against Islam would also be called *Jehad*, but according to Islamic terminology it is not *Jehad*. *Jehad*, according to Islam, means to concentrate all one's attention and expend all one's energies against (a) the evil in one's own self. (b) Satan and Satanic ideologies and (c) the enemy who actually seeks to destroy Islam with

the use of force. Thus God Almighty says in the Holy Quran :

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والذين جاهدوا فينا لنهدينهم سبلنا وان الله لمع المحسنين

"And as for those who strive in Our path..... We will surely guide them in Our ways. And verily Allah is with those who do good'.

It must be noted here that in this verse no object to the verb جاهدوا has been mentioned. Therefore, the sense of the verb is limited by the word فينا which means for Our sake, to gain Our pleasure and in keeping what We say. As a matter of fact, it is this word فينا which restricts the meanings of Islamic *Jehad* to only three objects as mentioned above. Commenting on the verse :

والذين جاهدوا فينا لنهدينهم سبلنا

The author of تفسير كشاف says :

"The verb جاهدوا is indeterminate and is not qualified by an object, so that everything which is worth fighting against, can become its object such as, the evil in one's self, the Satan and those who want to destroy the faith."

A glance over the teachings of Islam will convince us that *Jehad* against the evil self is particularly emphasized in Islam. Thus the Holy Quran says :

يا ايها الذين آمنوا عليكم انفسكم

لا يضركم من ضل اذ اهتديتم

"O ye who believe ! be heedful of your own selves. He who goes astray cannot harm you when you yourselves are rightly guided". (6 : 106)

In this verse the believers are required to reform their own selves. A detailed account of this sort of *Jehad* will be given later.

Secondly, Islam urges the believers to wipe off Satanic teachings from the face of the earth and to establish Islamic teachings instead. The Holy Quran says :

كنتم خير امة اخرجت للناس تامرون

بالمعروف و تنهون عن المنكر

"You are the best people raised for the good of mankind, you enjoin what is good and forbid what is evil". (3 : 111).

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The Muslims are described as the best of people because they try to guide those who are misguided, to the right path, they exert themselves to remove evil from the face of the earth; while those who preceded them tried, no doubt, to reform their own selves but they did not exert to reform others who were misguided, they gave themselves up to celibacy; and there were those who tried to reform others but they forgot to reform their own selves.

Thirdly, Islam permits the believers to fight, under certain conditions, against an enemy who is determined to annihilate Islam with the sword.

To sum up, *Jehad* means to exert all one's powers and faculties to the utmost; to put up great struggle andemploy great effort against whatever one has to struggle. This meaning does not define the objects of Jehad. Literally every struggle can be called *Jehad* whether carried out by evil forces or by the purely secular ones or conducted on behalf of religion and morality. In Islamic terminology the word *Jehad* retains its literal meanings i.e. ceaseless and restless effort and absolute concentration against which the *Jehad* is being carried out, but it limits its objects to three i.e. struggle against the self, against evil and against the enemy who is up to destroy with force the freedom of religion and conscience. Accordingly *Jehad* is of three kinds:

1. جہاد اکبر Ideal *Jehad* i.e. struggle against the evil in human self.
2. جہاد کبیر Major *Jehad* i.e. struggle against evil and evil ideologies.
3. جہاد اصغر The Minor *Jehad* i.e. to fight against those who use physical repression in religion.

To take up one by one:

Jehad-i-Akbar :

The Holy Prophet himself called the discipline and control of self as the best and most ideal *Jehad*. It is reported in the *Hadith*.

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عن النبی صلی اللہ علیہ وسلم انہ رجع من
بعض غزواتہ فقال رجعنا من الجہاد الاصغر
الی الجہاد الاکبر .

"The Holy Prophet on his way back from the battle of Tabuk declared, 'We return from the minor *Jehad* i.e. battle, to the ideal *Jehad* i.e. battle with the self".

It is clear that we are fighting best when we fight against the evil in our own selves. As a matter of fact Islam has directed us first to conquer our own selves and after succeeding in it to divert our attention to the major *Jehad* i.e. spread and propagation of Islam. Thus Allah says in the Holy Quran :

یا ایہا الذین آمنوا علیکم انفسکم لا یضرکم
من ضل اذ اہتدیتم

"O ye who believe ! be heedful of your own selves. He who goes astray cannot harm you when you yourselves are rightly guided". (6 : 106)

In this verse God says :

Try to purify your own selves so that you may achieve success and salvation, before presenting Islam to others. If you do not attend to self discipline and control and straight away begin to convey the message of Islam to others without practising and living up to that message in your own selves, the result would be that your words will not carry conviction and will fall flat on others. Even if they convince they will convince others, while you yourselves will be lost. Hence your primary duty is to reform your own selves. First reform your own selves and then try to reform others. The famous auther of the commentary روح البیان commenting on this verse says :

فلا تشتغلوا قبل تزكيتها بتزكية نفوس

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i.e.

"Do not busy yourselves with reforming others, before reforming and cleansing of your own selves".

Similarly the author of تفسير كشاف in annotating this verse says :

"The believers were worrying themselves why the known enemies of Islam did not accept its truth and why they persisted in opposing it. God advises the believers, 'Do not think of spreading Islam and reforming others before you have reformed your own selves. Before entering upon any other enterprise, it is your duty to guide yourselves along those paths which lead to success".

The traditions of the Holy Prophet also emphasise the importance of self-purification. Thus it is reported in *Jam-e-Tirmizi* :

ان رسول الله صلى الله عليه و سلم يقول

المجاهد من جاهد نفسه

The Holy Prophet says : "The best fighter is he who fights against his own self".

This shows the priority and the importance that the J*ehad* of self purification has over all other *Jehad*s.

It is reported in the books of history that a companion of the Prophet once said :

"First engage in *Jehad* against the self and then think of indulging in any other *Jehad*".

Jehad-i-Kabir : It is next to *Jehad-i-Akbar*. It is incumbent only on those who have already and successfully carried out *Jehad* against their own selves and have succeeded in their efforts to purify themselves and to attain to the nearness of Almighty to some extent.

Thus the Holy Quran says :

و جاهدهم به جهادا كبيرا

"And struggle against them by means of the Holy Quran, for this is the major *Jehad*". (25 : 53)

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The 'struggle' in the above given verse means employing the arguments and reasoning used by the Holy Quran and conveying the message of Islam to non-believers. This kind of *Jehad* is known as *Jehad-i-Kabir* and is superior to *Jehad* with the sword, because convincing the ignorant non-believers to reason is more difficult than conquering them with the sword. This verse was revealed at Mecca long before permission was granted to the Muslims to fight their enemies with the sword and therefore, it limits *Jehad* to the propagation of Islam through reasoning and peaceful methods. The Holy Quran has emphasized this fact again and again that *Jehad* against the *nafs* or self should be followed by *Jehad*—propagating Islam peacefully. Thus the process of cleaning and purifying should go from person to public, from self to others.

The desire to propagate the teachings of Islam is, in fact, the result of one's efforts to purify his own self. When a person firmly believes in the unity of God and discharges his duties to God to the best of his powers and begins to feel pleasure in carrying out His commandments, he develops a sense of strong love for Him and through Him with His creatures. He feels that spiritual blessings are showered upon him and he is enjoying a spiritual bliss. Then he turns to those who have been denied these blessings on account of their disbelief in God, and prostrates himself before God and prays and asks Him to grant him the strength to convey the truth to those who are ignorant of the ways of God and who, for want of true knowledge, are deprived of the spiritual blessings. By example and precept he tries to win over the non-believers.

Then God answers his prayer and says :

يا ايها الذين آمنوا اركعوا و السجدوا

"O ye who worship Me, your desire to pro-

pagate Islam is welcome ; but have you traversed the stages of self victory ? Have you realized the significance of the unity of God ?

The servant of God replies, 'yes, O God, I have.'

"Have you attained an absolute submission to My will" ? says Allah. The man replies :

"Yes, O Lord, I have, as far as my limited human capacities permit".

"Have you performed all the duties to your Lord" ?

"Yes, O Allah, I have, to the best of my efforts".

"Have you tried to perform actions which are right".

'Yes, as far as I can".

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Then Allah says :

"Go thou, O My servant, to the world and place before it your own example and tell them that by living Islam I have attained nearness to Allah. Allah is at peace with me and I am at peace with His Creatures ! Follow the word of Allah and His Prophet, if you wish to become like me. You will have performed your duty if you convey the message of Islam in this way".

Thus we see that Islam sets up two methods of *Jehad-i-Kabir* or propagation of Islam. First, ideal self example, which means complete identification of one's person and character with the Quranic virtue. Second, to lay before the world reasons and arguments contained in the Holy Quran. These are the only two methods for inviting the people to Islam, or, in other words, these are the only two forms for the exercise and propagation of Islamic values. There is no other way to pursuade people to join Islam. Nowhere does Islam allow the use of rod in converting people to Islam. It further warns against cynicism and rigidity. It asks us to stand on guard against despondency at the refusal of the world to see the truth, inspite of the fact that incontrovert

able arguments in favour of Islam backed by examplary conduct have been put forward. Says the Holy Quran :

ادع الی سبیل ربک بالحکمة و الموعظة الحسنة و جادلهم بالتی هی احسن

"Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best".

The author of تفسیر کشاف explains this verse as :

"Adopt the best method while discussing a subject with your opponents, talk to them politely and gently, avoid the use of hot and angry words".

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Sandi explains this verse as :

"Argue with your opponents in a way that is based on love, leniency, forgiveness and magnanimity, talk to them at their own level so that they may follow you. Keep in view the consequence of what you say. Be patient, forbearing and dignified, and exercise due control and restraint".

Thus we see that if the opponent is unmindful of their good example and good precept, the Muslims are not allowed to force their convictions upon him. Because according to the Holy Quran :

لا اکراه فی الدین

"There is no compulsion in religion".

That is to say, if a non-Muslim neither takes any notice of the example, nor does he understand the arguments, and instead is rude and insolent even in face of gentleness, the Quran does not allow the Muslims to exercise coercion.

Why No Compulsion in Religion

It is a characteristic of the Holy Quran that whenever and wherever it gives a certain commandment, it also advances the necessary arguments in support of it. Thus when Allah says there should be no compulsion in religion, He also explains the reasons of commandment. He has advanced three arguments against

the use of force in matters of religion.

(a) Compulsion is absolutely prohibited because there is no need of compulsion in matters of religion. The Holy Quran says :

قد تبين الرشد من الغي

"Surely Right has become distinct from wrong".

That is to say, with the advent of Islam truth has become distinct from falsehood, so much so that it is impossible for a non-Muslim not to be influenced by Islamic teachings provided they are patiently and consistently conveyed, in the way Allah wants them to be conveyed. Poor results show that either there is something wrong with the method of presenting Islam, or that its presentation has not been done with patience and persistence.

(b) Freedom in matters of religion is innate in man. Man has perfect freedom to follow or not to follow any religion. It is no business of another man to usurp this freedom. God says in the Holy Quran :

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ولو شاء ربک لا من من فی الارض کلهم جمیعاً

"And if thy Lord had enforced His Will surely all who are on earth would have believed together. There would have been no difference of opinion".

But God in His infinite wisdom willed to make man free. We, therefore, should not compel any man to adopt a particular set of beliefs.

(c) To believe in a religion means to accept it sincerely and to appreciate its Divine origin and further to suit actions to beliefs. Religion does not mean mere lip-service. And as compulsion cannot create such a faith, Islam prohibits its use in matters of religion and conscience. Through compulsion we can force tongues but cannot convince hearts.

Says the Holy Quran :

افانت تکره الناس حتی یکونوا مومنین

"*i.e.* "You can force a man to adopt a religion to the extent that he may outwardly confess it but you cannot force him to adopt it from the core of his heart."

Faith is nourished in the heart and the heart cannot be compelled. So compulsion in such matters is unnecessary and useless. To sum up, compulsion in religion is unreasonable, unjustified and un-Islamic, because :

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جاء الحق وزهق الباطل

"Right and wrong have become distinct. Compulsion therefore is not needed. Also using compulsion amounts to saying that God committed a blunder by investing human nature with the right of religious freedom. Further, compulsion, in matters of religion is inefective and impossible for religion is a matter of conscience and heart and coercion cannot win hearts.

It is clear, therefore, that Islam advocates and accepts that each individual and nation has the perfect right to religious freedom. If this freedom is threatened by anyone, may be a nation or an individual, a Muslim or a non-Muslim, Islam not only permits but enjoins war against it.

The excellence of *Jehad-i-Akbar* and *Jehad-i-Kabir i. e.* self purification and propagation of Islam is proved by the fact that where the two were combined, they raised the followers of the Prophet to the status of the best of peoples. Says the Holy Quran :

كنتم خير امة اخرجت للناس تامرون بالمعروف و تنهون

عن المنكر و تومنون بالله

"You are the best people raised for the good of mankind, you enjoin what is good, forbid evil and believe in Allah".

Therefore, the importance of *Jehad* cannot be over.emphasized.

عن النبى صلى الله عليه وسلم انه سئل وهو على المنبر من خير الناس؟

قال امرهم بالمعروف و انهاهم عن المنكر و اتقاهم لله و او صلهم

"Once the Holy Prophet was delivering a sermon from the pulpit, when he was asked as to who was the best of men. He replied, 'The best of men is he who exhorts to do good and forbids evil most. In addition he discharges his duties

to God and man as no one else does'.

In other words, the best of men is he who excels all in self-purification and in the propagation of the message of Islam.

The gist of the whole thing is that *Jehad* in Islam begins with the self, then it naturally expands in different directions and touches upon the borders beyond his own self. He looks after the souls of his fellow beings. His own example and the teachings of the Holy Quran form the subject-matter of his preaching. If he is met with insolence and rudeness, the *Mujahid* does not use force, because, Allah has prohibited the use of force in such matters.

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Hence it is that *Jehad-i-Akbar* and *Jehah Kabir* constitute between themselves the best kind of *Jehad*. *Jehad* with the sword, too, has its importance under its peculiar conditions. But by and large *Jehad* means self-purification and the presentation of the message of Allah in a rational, polite and gentle manner. It is a pity that people of the West, in their ignorance have been made to look upon *Jehad* as something bloody, unjust, uniteral and cruel, and are under the impression that *Jehad* means unjust use of an unjust sword. Propaganda by organized Christian Church and Zionism is largely responsible for this state of affairs. It is time the world realizes the truth and rediscovers Islam in its true glory and beauty.

"Is Liberalism a Necessary Factor Towards The Growth of Human Civilisation? If so, what is the Extent of Liberalism in Islam?"

Mr. M. S. Rahman, LL. B. (London), Bar-at-Law.

Before I deal with the subject in greater details it seems necessary to explore the meaning of the word Liberalism as to what it means according to the usage of the English Language. The word liberalism is a derivative from the word liberal which according to the authentic English dictionary means "free from bigotry or unreasonable prejudice in favour of traditional opinions or established institutions, open to the reception of new ideas or proposals for reform, free from narrow prejudice, open-minded, candid." From this, the word 'Liberalism' has been indicated to mean "the holding of liberal opinion in politics or theology." In early nineteenth century it was thought by eminent thinkers to mean that religion is the very name of obligation and Liberalism is the very name for the want of obligation (E. Irving). Then again "the more serious thinkers among us are used to regard this spirit of Liberalism as the characteristic of the destined anti-christ". (J. H. Newman). The same author also thought "whoever succeeds to the professorship of divinity will be virtually curbed in any Liberalistic propensities by our present proceedings."

It will be clear from above discussion that the word Liberalism used in theology was looked upon bearing an idea more or less opposed to the accepted principles of religion and was, therefore. not very much favoured rather it was disliked in early nineteenth century.

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Historically speaking this word took its origin from the nomenclature of the Spanish political party in the early nineteenth century, the name being "Liberals". But it received widest currency in English language. The Encyclopaedia Britannica tells us that 'as in ideal and philosophy it predates its use as a term and can be traced back to the Judo-Christian-Greek intellectual world along with the idea of liberty itself with which it is closely linked.' The idea can be pushed back to Socrates and his quiet insistence at the cost of his life.

The word liberalism thus carried twin ideas, freedom of thought in political field and freedom to get a way out of the existing prejudices or religious curbs. Liberalism as a by-word for political freedom dominated the Western civilisation for the last three centuries under different shades and guises. Politically speaking, therefore, Liberalism played a great role in the progress of the present civilisation. The attitude of free thinking and thinking beyond existing surroundings and prejudices in the 18th and 19th centuries in Europe practically shaped the present world. But unfortunately different doctrines and dogmas have become by now so deep-rooted that liberalism though alive has received a setback in the present day world.

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With these introductory remarks I now pass on to Liberalism as understood, applied and worked upon in matters of religion. As in the political arena where organised movement for centuries is discernible around the idea of liberalism, no such organised liberalistic propositions were mooted against existing traditions, prejudices or religious principles, doctrines or rituals outside religious fold. Up till the nineteenth century within religion, however, we notice individual or organised movement advancing liberal ideas for reform. Sixteenth century Protestant movement under the leadership of Martin Luther can be cited as an instance on the point. In Islam though no such organised movement had any lasting effect, the Kharejaite, Shiaite and Mutazelite movements particularly, the Shiaite one, are still to be found alive amogst Muslims. It is however, debatable as to how far the Shiaite movement had its roots in liberalism in Islam.

In fact, the absence of any movement to do away with the existing customs, prejudices etc., in my opinion, can be ascribed to the rise of new religious movements at different times and places. If religious movements are closely and deeply observed in the background of history it will be clear to all that a religion appeared in a particular area with the set object of breaking away from the shackles of obsolete traditions, notions and prejudices which rather oppressively chained the people.

It is said history repeats itself. To my mind it is nowhere more truism than in the field of religion. In the chain of religious

movements one religion followed the other with exactly the same purpose of freeing human beings from the bondage of existing obsolete prejudices. From the early Zoroastrians down to Muslims including the four or five thousand years of Hinduim, the story of religious movements will be found to have certain liberal propositions, liberal according to those climes and times. So it can be asserted without much fear of contradiction that every religion contained and carried with it the seed of liberalism, of eternal truth to confront and fight the darkness of prejudices, meaningless rituals surrounding and engulfing the people.

It requires to be mentioned here that the liberal ideas preached through various pre-Islamic religions were suitable to particular peoples of particular ages. But Islam, coming as it does last of all religions propounds propositions which are liberalistic enough for the whole world, for all ages to come and for all the people of this earth as also for any such people who may be on any other planet.

It must, however, be said at the outset that Liberalism as propounded in Islam does not mean licence and does not indulge in any sort of chaos in thoughts or actions. What Islam had laid down is a healthy discretion for the fullest development of all the qualities of human beings and has prescribed a limit for such discretions to go beyond which would be detrimental to human progress.

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Every religion has certain fundamental beliefs and certain prescribed actions to be adopted by its followers. The fundamental belief to start with is the belief in the Creator. While religions around us have presented a creator within a narrow limit, Islam is the only religion which has called upon to believe in a Creator who is the Creator of all the universe, Creator of all peoples black or white and all nations small or great on this earth. Thus while God of the Bible has been described as God of Israel alone, to quote the Psalms (72 : 18) "God of Israel, Who only doeth wonderous things", and the Vedas present Bhagawan only to the Aryas alone, Islam presents Allah as the *Rabbul Alamin* i.e. the Lord of all the worlds and as '*Malikinnas*' and '*Ilahinnas*' i.e. the King of mankind as also the God of mankind.

My intention in introducing the comparisons is not to deride or bring into contempt any religion, but to show that Islam coming last of all has brought the most liberal teaching, mankind should have and should follow for their real well-being. Other religions in the past were sent by Allah to meet the local needs, needs for those ages when the world in its entirety could not be conceived by the people of different localities separated by distances which could not be overcome. Naturally universal teaching was out of question in those days. Gradually, God opened ways for overcoming the distances for increasing knowledge and for easy communications amongst the nations. As a result, a natural urge gradually grew amongst the mankind for Universal teaching, for ideas liberal enough to encompass the whole mankind. So, side by side with all these outward and mental developments, Almighty Allah through the Religion of Islam made provision for spiritual food.

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For the first time, therefore, Islam taught mankind the truth that Allah is the Creator of the entire universe and the whole mankind. He is God of the East as well as of the West, of the North as well as of the South, of the black as well as of the white. So to Allah all are equal. There is no privileged class, nation or place in the sight of Allah. As the creation of one and the same Allah, the whole human race is one and they are like brothers and sisters having the same father.

As our worldly father likes that child more who is better in behaviour and human qualities, to Allah also he or she is the most honourable who is the most righteous. (49 : 14)

What a wonderful teaching. Can liberalism go further ?

There was a time when people lived in disconnected habitations. So, one nation or tribe had hardly any knowledge or notion of any other existing tribe. There was therefore, few or no communications or transactions between nation and nation, tribe and tribe, country and country. But today as I have already mentioned these barriers have mostly vanished. Distance is no longer a problem, communication has become easiest, so much so that we now feel like living in a house almost under the same roof instead of inhabiting thousands of

miles apart unaware of each other. These developments have helped us on the one hand in realising that mankind is one, in increasing fellow feeling and the need for helping one another. On the other hand, frequent and easy communication has also increased the chances of friction. On top of it recent scientific developments and inventions of deadly mass killing weapons have increased the lingering apprehension in human mind of total destruction. Nations having access to these weapons are terrors to other smaller and weaker nations. As a result, the mankind is passing restless and peace-less days. They, of course, are trying their best to ease the situation through international organisations like U.N.O. But up till now we see no hope of any lasting peace, though we are sometimes hoaxed by flickers of optimism about peace, which die down as quickly as they come out. International liberalism, which is even now active in different countries like England, Japan etc. and working through the towering personalities like Bertrand Russel, has failed so far to deliver the goods. To my mind inspite of all the progress made by the world, it still can and should, at this critical hour, take lesson of liberalism from the teachings of Islam in this regard, which alone can save the world.

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Islam has gone deep in the causes of international conflicts. They mainly arise out of vanity of apparently superior nations and their looking down upon the less fortunate nations. Sometimes the vanity starts from colour or from a notion of superior origin and ultimately becomes the cause of oppression to and exploitation of the so-called inferior nations. One of the causes of the last World War II, which terribly shook the entire civilised world was the false notion of the superior origin of the German nation. It was through this superior origin-theory coupled with other economic objectives that Hitler could unite the German people under his brutal leadership, which brought this misfortune to the whole world. Even today much of these nightmarish apprehensions could be greatly dispensed with, had not some of the fortunate nations, thinking themselves superior, had taken upon themselves the duty of bringing the whole world to their side not through reasoning but through various underhand methods like distributing conditional doles prejudicial to the recipients.

Islam teaches us that there is no nation in the world, one inherently superior to the other. The Holy Quran has emphatically forbidden thinking on that line, when it says:

> "Oh ye, who believe ! let not one people deride another people" (49 : 12)

Then again in verse 14 of the same Sura, Allah says:

> "Oh mankind, we have created you, from a male and a female, and we have made you into tribes and sub-tribes that you may recognise one another. Verily the most honourable among you in the sight of Allah is he who is the most righteous amongst you."

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Yet in another place the Holy Quran declares unambiguously that mankind is one. "And mankind were but one community". (10 : 20). The seeming differences in colour, language, tradition and culture have been necessitated by circumstances and they do not make nations inherently superior to others. The people should have therefore, no cause of feeling superior or inferior simply because one has this colour or that tradition. Thus on the one hand Allah declares mankind to be one paving the way for securing lasting peace, on the other, Allah declares that there is no people on earth in whom there did not come a prophet from one and the same Allah. He says :

> "And there is no people to whom a warner has not been sent." (Sura Fatir, verse 25)

This momentous declaration should set all the peoples of the world to respect one another's spiritual leaders. If every people inculcate this idea among themselves that they are not alone on this earth to receive Divine Grace and that similar other people have been similarly graced by Allah, people of the world would learn to respect themselves and much of the cause of friction leading to breach of peace, local or international, disappear.

Allah, it seems, desired to banish even this seeming difference among people, has finally sent a prophet with the express direction to address the entire mankind. Thus Allah says in the Holy Quran

addressing the Holy Prophet Hazrat Muhammad (peace be on him):

> "Say Oh makind, truly I am a messenger to you from Allah, to Whom belongs the kingdom of the heavens and the earth." (Sura-A'raf Verse 159)

In this verse Allah has given direction to His messenger to address not a particular people of a particular place but the entire mankind. The object is quite clear. As mankind is one, so Allah desires the whole world to come under one guide and teachings so that there may not be any conflict, any contradiction or any cause of apprehension or breach of peace on this earth. To achieve this end the followers of the Holy Prophet of Islam have been enjoined by Allah to believe in all the Prophets sent by Him to different peoples of the earth, as in verse 286 of Sura Baqarah,

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> "This messenger of Ours believes in that which has been revealed to him from his Lord and so do the believers; all of them believe in Allah and in His angels and in His books and in His messengers, saying, 'we make no distinction' between any of His messengers'."

Allah has thus enjoined on the Muslims to believe in one nationhood of the mankind, not to make any distinction between man and man, to respect every people and their spiritual leaders and to regard human beings as brothers and sisters. This is how tension from the world can be removed and this is how, following the liberal teachings of Islam, we can achieve lasting peace in the world. The question of nations dominating one another and starting quarrels on the false notion of superiority can thus come to an end.

This is an age of ideas if I may venture to say so. Looking around we find the entire atmosphere of the world pregnant with diverse ideas and ideals vying with each other for supremacy. If the state of affairs had stopped there we might have had nothing much to say. But these ideas and ideals in the present world are not allowed free play so that mankind may be in a position to think about them, probe them and accept them or reject them on their merit out of free will. They are often, or if I may say so almost in every case, backed

by direct or indirect force or threat behind them. These ideals are now added terrors to the whole world. In fact, after the last Great War the idea of racial supremacy has changed colour and has taken the shape of supremacy of ideals. As I see it this change of tactics has rather aggravated the situation. The people today are more apprehensive of losing their time-honoured identity in the face of this attack of ideals backed by force. At this dark hour of the world, at this cross roads of civilisation, Islam teaches to be tolerant.

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Allah declares in the Holy Quran:

> "There should be no compulsion in religion. Surely right has become distinct from wrong. So whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking." (2 : 57)

In this verse three very important fundamental declarations have been made by Allah, they are (1) right has become distinct from wrong i.e. with the advent of Islam every reasonable man, every thougtful man, every man of slight understanding is able to distinguish what is right and what is wrong and is sure to come to the conclusion that Islam is the only way for mankind which will lead man to the pinnacle of progress, perfection and glory. (2) Whoever refuses to be led by the learders of darkness and believes in Allah and firmly treads on Allah's path will never come to grief as this handle of Allah knows no breaking. (3) Even if according to Allah Islam is the only true and perfect religion which can and is able to guide mankind to the victorious end thruogh vicissitudes of life, Allah enjoins that no force or any sort of compulsion should be resorted to as a means for indoctrinating people to Islam. Here is a golden teaching to those sabre-rattlers who want to impose their self-made ideals by force. In plain language Islam means and wants us to spread and propagate ideals by explaining only their beauties. If there is any inherent force in those ideals people will accept them gladly. They need not be backed by force or any kind of cajoling only to disturb the peace of the world.

If in the circumstances this liberal teaching of Islam is

accepted by the votaries of various ideals and faithfully adhered to, the world can at once get rid of the war hysteria and tension which has robbed its inhabitants of peace of mind essential for progress.

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Islam also teaches us to be tolerant to other's views, so much so that Islam enjoins all believers to go over to the farthest end of the universe to acquire knowledge and to acknowledge as their own whatever good things wherever and whenever found.

In short, Islam in all its bearings has placed before mankind a code of life which is most liberal in outlook and which necessarily teaches human beings to be liberal in their thoughts, deeds, and actions and to be tolerant to other's views. Islam has by its broad-based principles really and truly freed mankind from the age-old bondage of prejudices which even now try to rule human conduct from their graves. Islam has thus rendered yeoman's service to the mankind and today, inspite of all the progress mankind may boast of is in dire need of the liberalistic thoughts and creeds propounded by Islam through which man can spread its wings of free but tempered thinking to eternal progress.

And in the end all praises belong to Allah, the Lord of the worlds.

Mary, Mother of Jesus, in the East

Sheikh Abdul Qadir, Lahore

I

Where did Mary go from Jerusalem after her son's crucifixion? The question has been baffling the minds of Christian theologians and scholars since the earliest times. The Christians are divided in their opinions as to the fate of Mary, the mother of Christ. Some believe she died in Jerusalem or Ephesus in Asia Minor, others think that she was martyred, and yet others are of the view that she was taken to heaven and is still alive. This is the belief of the Roman Catholics today. Against so many conflicting opinions the Holy Quran declares:

و جعلنا ابن مريم و امه آية و اوينهما الى

ربوة ذات قرار و معين

"And We made the son of Mary and his mother a Sign and gave them refuge on an elevated land of green valleys and springs of running water". (23 : 51)

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How strange and wonderful the Quranic announcement! But the Christians did not think it worth their while to ponder over it, nor did the Muslims. It was only after the advent of the Promised Messiah that the truth contained in this verse was brought home to all concerned. He declared that Christ was saved from the Cross and did not die on it, but instead he was rescued and along with his mother came to Kashmir and settled there. Since then many more historical proofs have come to light to establish the truth of what the Promised Messiah said 70 years ago. They also prove in no uncertain terms that his mother may have accompanied him in his journey to the East.

As to the death of Mary in Jerusalem or Ephesus, the following extracts from 'Early Sites of Christianity' by Peter Bamm will go a long way to prove that Christian traditions about Mary's death are not based on historical evidence but are mere conjectures.

"There are two traditions concerning the final years of Mary's life. According to the first, she never left Jerusalem. She lived in the house where Jesus celebrated the Last Supper with his disciples. She died twelve years after the Lord's Ascension, in the presence of all the apostles, and was buried by them in a tomb cut out of the rock near the Garden of Gethsemane. It was only after her death that the apostles went out into the world. According to the other tradition, Mary went to Ephesus with John and died and was buried there. According to both the traditions she was taken unto heaven shortly after her death *amina et corpore*" (with soul and body).

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"It is true that the Jerusalem theory is of venerable antiquity but it is not found before the middle of the fifth century. It may have arisen earlier than that, but there is no evidence for an earlier date. In fact, there is much to suggest that it did not come into being until the fifth century A.D. The visit of the Empress Helena to Jerusalem for instance took place in the year 325. She embellished all the well-known Holy places with churches. Although we have detailed information about her sojourn in Jerusalem and all the details regarding the rediscovery of the Sepulchre are known, there is no mention anywhere of a site dedicated to the Mother of God. Hieronymus, the church Father who described the Holy places said nothing about the tomb of Mary in Jerusalem. The written evidence for the Jerusalem thesis dates from a later period".[1]

As to Mary's sojourn and death in Ephesus the same author writes :

"Even though the assumption that Mary lived with John in Ephesus and also died there is no less probable than the other traditional view that

> in the first four centuries it was only the tomb of John that was known and revered in Ephesus. There is no known site there connected with the Mother of God". [2]

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Some Christian scholars are of the view that Mary migrated from Jerusalem to some other place with St. John after the crucifixion of Christ. The author we are quoting says :

> "We know that Christ on the Cross entrusted his mother to his favourite disciple, John. "Woman, behold, this is thy son", and to the disciple he said, "Behold, this is thy mother". And from that hour the disciple took her unto himself. We know also that not long after the crucifixion the Jews in Jerusalem began to persecute Christ's disciples. John's brother suffered a martyr's death. Peter was thrown into prison. It is therefore, quite likely that John left the dangerous city with Mary. It is unlikely that he ever forsook her after the dying Christ had entrusted her to him".[3]

The riddle as to where John and Mary went has puzzled Christian theologians because they have failed to trace the movements of St. John between the years 37 and 48.

> "There is a period in the life of John between 37 and 48, on which we have no information about his whereabouts"[4]

But this riddle may easily be solved by reference to the well-known tradition among early Christians. It says that John with other apostles proceeded to Parthian territory which is to the east of the Euphrates. 'Acts of Philip', a book written in the early centuries of the Christian era, says :

> "When Philip came to Parthia he found in a city the apostle Peter with disciples and said : I pray you strengthen me, that I may go and preach like you. And they prayed for him. And John was there also and said to Philip : Andrew is gone to Achaia and Thrace, and Thomas

> to India and the wicked flesh-eaters, and Mathhew to the savage troglodytes. And do thou not be slack, for Jesus is with thee. And they let him depart."[5]

This period of John's life which has been a closed book so far, is in fact a period during which John trudged his way along to Parthia accompanied by Mary. The fact of the matter is that the fear of persecution by the Jews in the Roman Empire forced the leading disciples of Jesus Christ to migrate to the neighbouring empire of Parthia where they thought they would be free to act upon the teachings of their faith without fear or molestation. Moreover, the flight of Jesus Christ to, and his reappearance from, the East was a source of great attraction to his disciples. They jorneyed to Parthia where they assembled round their Holy Master.

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A manuscript of Mark discovered from the Monastry of Mount Athos in 1887 supports the view that Jesus Christ left Palestine for the East.

> "And after that Jesus also himself appeared from East, and up to West he sent out by them (the disciples) the sacred and incorrupted preaching of the eternal salvation".[6]

In the light of this reference it is not difficult to understand the significance of the tradition among the early Christians that Mary after the crucifixion of her son started on a journey to Asia with John, the Apostle. History tells us that John came to the East up to Parthia. It is reasonable therefore, to infer that Mary must have travelled with him as she was entrusted to him by Jesus. This tradition, among others about her, is narrated by St. Epiphinius. (315 - 403)

Henry Daniel in his book, 'The Book of Mary' quotes Bishop Epiphinius' statement and says : "The writer expresses himself as follows on the question as to whether our lady, (Mary) had she been then alive, which is quite possible—might have gone with St. John on his journery into Asia"· (P. 135). 'By 'Asia' is here meant the region to the east of the river Euphrates which formed the natural boundary between the Roman Empire and the

Parthian Empire and not the Asia Minor which was a part of the Roman Empire. To suggest that Mary went to Asia Minor and died in Ephesus, is a basic error committed by some of the early Christians.

II

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After this brief intoroduction I should like to adduce ten proofs to prove that Mary did, in fact, migrate to the East, settled and died there.

1. As stated above, one of the proofs of Mary's journey to the East is the well-known tradition among early Christians that "Mary after curcifixion set out on a journey to Asia with John, the Apostle". It appears that St. John left Mary somewhere in the East where Jesus was already staying. The fact of Jesus's presence in the east is not a wild guess. Even Christian scholars have begun to doubt, in recent years, that Christ died on the cross. Yoshua Podro and the well-known scholar Robert Graves, joint authors of the books "Nazarene Gospel Restored" and "Jesus in Rome" have brought to light the fact that Jesus after his escape from the cross immediately proceeded to Parthia : afterwards he went to Damascus, paid a visit to Rome and then went on his journey to Asia. They further state that Jesus came to East as far as Kashmir where he died and was buried by St. Thomas himself.

11. Early Christians argued Mary's migration from the New Testament. Epiphinius writing about the Revelatian of St. John, says :

> "On the other hand, the apocalypse of John declares that the dragon turned upon the woman who had brought the male child into the world, and that the wings of the eagle were granted unto the woman for in as much that she might flee into the desert so that the dragon could not lay hold upon her (Apoc XII 13 ff). It may be that this was accomplished in Mary."[7]

It shows that early Christians believed in Mary's migration to the East and based their belief on the New Testament. The revelation of St. John would be found to prove that Mary left Palestine and

took refuge in some remote country, in the East.

III

Jesus and his mother Mary's journey to Parthia may also be inferred from Peter's first epistle wherein he says that Jesus after his death, passed into a new life of the spirit, in that life he went and preached to the spirits in prison (3 : 18 - 19) The epistle further speaks of the presence of Peter, and Mark in Babylon. There is present with Peter, in Babylon an honourable lady chosen by God who sends her blessings to the Christians in the West (5/12). Is she Mary, Jesus's Mother ? It is not improbable in the light of the references given above.

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IV

Modern researches in Egypt have brought to light Christian literature of the third century. A Coptic Gospel containing 114 'sayings' of Jesus Christ has been discovered. The Gospel speaks clearly of the flight of Jesus Christ, it also refers to Mary's migration. (Saying) No. 12 mentions :

> "The disciples said to Jesus : We know thou wilt go away from us. Who is it who shall be great over us ? Jesus said to them : Wherever you have come, you will go to James the Righteous."

The last saying which refers to Mary's migration reads thus :

> "Simon Peter said to them : Let Mary go out from among us, because women are not worthy of the life. Jesus said, See, I shall lead her so that I will make her a man".[8]

This does not mean that Peter was opposed to Mary or wanted to drive her out of the fold. But the original text owing to translations and retranslations has become dubious in character while in reality, the fact seems to be this : When insecurity reached its extreme in Palestine, Peter realized the danger to Mary's life in case of her further stay in Palestine he advised Jesus to send her out to a far - off and safer place.

V

Another Gnostic treatise the 'Pistis Sophia' has been discovered from Upper Egypt both in Coptic and Greek languages. It says that Jesus Christ lived for eleven years with his disciples after the crucifixion. He guided and instructed them. In the twelfth year he had a spiritual experience and he came to know of Gnostic secrets of which he also informed his disciples. Mary, the mother of Jesus, and Mary Magdalene are also mentioned to be with him.

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The translator Mr. Mead writes :

(a) "The treatise begins by informing us that Jesus after rising from the dead had spent eleven years with his disciples, instructing them".[9]

(b) Mary, the mother of Jesus, who is also one of the women disciples, receives permission to speak and tells a quaint story of the Infancy (of Jesus) which is otherwise entirely unknown.

(c) Mary Magdalene, comes forward and being granted permission to speak, interprets a passage from Issiah in the light of the new teaching. (P. 466.)

It is evident that Mary and the disciples were with Jesus for a long time.

VI

Another interesting discovery is that of an epitaph of the tomb of a Christian discovered from the Archaeological finds in Asia Minor. The epitaph confirms all that has been said above. It says :

"Citizen of a chosen city I erected this stone in my life-time that in due time I might have a resting place for my body. My name is Avircius, disciple of a pure shepherd with all-seeing eyes who feeds his flocks upon the mountains and in the plains. He taught me true knowledge, and sent me to Rome——and there I saw a people on which was a bright seal. I saw, too, the plain of Syria and all its cities, and Nisibis

beyond the Eupharates ; and everywhere I found brethren."

The Shepherd here means Jesus Christ. The owner of the epitaph is a Christian who lived in the life-time of Jesus. He tells us plainly that Jesus was looking after the Isrealites' lost sheep in the plains and mountians and that he sent him to Rome. Speaking of Mary he says :

"Everywhere, too, they (brethren) gave me to eat of the pure fish of great size from the fountain, which a blameless virgin caught, and she gave continually of this fare to the brethren, having good wine, and the mixed cup with bread."[10]

According to the early Christians the word fish means the body of Jesus born of the virgin Mary and the bread and wine are the heavenly food.

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The epitaph shows that Jesus Christ and his mother looked after their sheep in the plains and in the mountains. They placed before the people a table with heavenly dishes.

Christian scholars regard this epitaph to belong to the last quarter of the second century, whereas the very contents of this epitaph show that the man in question is a Christian who saw Jesus Christ himself, he also speaks of Paul the Apostle and he got this epitaph prepared in his seventieth year. All this shows that the epitaph belongs to the first century of the Christian era.

VII

Even in the East there are traditions which pertain to Mary's flight into Asia. We read in the Bihar-ul-Anwar written by an early Shia scholar that the Messiah and his mother took shelter in the vicinity of Kufa. Both the mother and the son passed through the valley of Karbala.[11]

This tradition supports Peter's epistle which says that Jesus during the second phase of his life went to preach unto the spirits in prison who had been defiant since the days of Noah. It says that Peter, Mark, and a pious lady were present in Babylon. It is evident that Jesus Christ and Mary travelled to the East, Peter, and the other disciples followed them up and met him in

Babylon. Jesus while in Palestine had told Peter that he would follow him after his departure. Peter went after him to see his Master. The author of the Bihar-ul-Anwar (whose source of information seems to be Christian) tells us that Messiah with his mother, Mary, and some of his disciples passed through Iraq which corroborates with the statement contained in Peter's Epistle.

VIII

The Rauza-tus-Safa, a well-known work on history says :

> "Since Jews falsified Prophet Jesus they drove him out of the city. Jesus along with his mother Mary took to another place."

Again it says :

> "It is recorded that Mary and his son Jesus lived for some time in the house of a wealthy man of Damascus".

This also shows that Mary accompanied Jesus on his travels.

IX

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According to 'Pistis Sophia' Jesus Christ lived with his disciples for 12 years after the incident of his crucifixion and Mary, his mother, was with him. This tradtiion has also been quoted by some of the Muslim commentators.

(a) The author of the Tafsir-i-Hussaini commenting on the Quranic verse says :

و آوينهما الى ربوة ذات قرار ومعين

"We gave refuge to Mary and her son Jesus on an elevated place".

It was situated in the Holy Land or Damascus or Ramala, or Constantine or Egypt. It was a place of comfort and ease and there were springs of clear running water. Narrators say that Mary spent 12 years of her life with her son and nephew Usuf bin Masan. The food expenses of the family were borne by Mary from the wages she received by making ropes."

This too supports the contention of (Pistis Sophia).

(b) Ibn-i-Jarir, in his famous commentary on the Holy

Quran says :

> "Jesus was like the Holy Prophet. He and his mother, Mary (as a result of Jewish persecutions) had to migrate from Palestine and leave for a far off country and they wandered from country to country."

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X

'Mary's Tomb' in Kashghar is another proof. The local tradition says that it is the tomb of Mary, mother of Jesus, who migrated to the East from Palestine, and died at Kashghar and was buried there. Kashghar lies in Sinkiang province to the north of Kashmir. History tells us that in early times the Israelites sojourned in the land of China. The Biblical name for China is Sinim. The Old Testament says :

> "Behold, these (Jews) shall come from far : and lo ! these from the north and from the west ; and these from the land of Sinim".[13]

> Again the tradition says that Thomas, the apostle went to China from the north west of India. It is also an historical fact that Christianity in early days had spread to Samarqand, Kashghar, and Bactria.'[14]

In the presence of these traditions and proofs it is not wrong to conclude that Mary came to the east in company with Jesus. It is not not improbable if she died in Kashghar and was buried there.

Prof. Nicholas Roerich published in 1929 an account of his travels in Asia under the title, 'The Heart of Asia'. He says that there is a tradition current in Kashmir, Ladakh and Central Asia that Jesus Christ visited this part of the world. About Mary he says :

> "About six miles from Kashghar is the Mirriam Mazar, the so called tomb of the Holy Virgin, mother of Christ. The legend states that after the persecution of Jesus in Jerusalem Mirriam fled to Kashghar, where the place of her burial is

marked by a 'Mazar' worshipped up till today".[15]

There is also a tomb at Muree known as 'Mary's Tomb'. The Murree hills are so named after her.

An old legend connected with this tomb says that a pious lady named Mariam rests here. This is why these hills have come to be called Murree hills.

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Christian literature of earlier times discovered in 1945 from Egypt Nag Hammadi, contains a gospel known as the Gospel of Philip. It says that Mary Magdalene was Jesus' consort.[16]

It is significant that Mary, mother of Jesus, and Mary Magdalene both left the Holy Land. It is no wonder, therefore, that the tombs at Murree and Kashghar might be those of the two ladies one being the mother and the other, probably the wife of Jesus. Let us hope further archaeological finds will throw more light on the subject to enable us to tell which is which.

Besides these historical proofs in support of the Quranic statement, it would not be out of place to quote Yoshua Podro and Robert Graves who state in their voluminous book 'The Nazarene Gospel' that another lady 'Mary' by name, accompanied Jesus on his travels. They say :

> "It is known from Acts and the Early Fathers that James the Just, Simeon Cleophas, Mary the Braider, Peter and the rest of the disciples remained in Palestine ; but there is no further mention of Mary the daughter of Simeon Cleophas. She will have accompanied Jesus into exile ; and since it was dangerous to remain anywhere in the Roman Empire while still under sentence of crucifizion, they will have been heading for safety in Parthia which contained many large Jewish colonies each with its synogogues".[17]

I have only to add that if Mary, daughter of Simeon, could accompany Jesus Christ, why not Mary, his own mother ? It is to be hoped that in the light of this article concerning Mary, mother of Jesus' travels in the East the learned authors of "Nazarene Gospel" would reconsider their position.

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